

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., DECEMBER 21, 1922

NEW SERIES  
VOLUME XXIV, No. 47

The same officers of the Board were elected. Also Dr. R. B. Gunter was reelected as Corresponding Secretary. Mr. N. T. Tull as Budget man, Miss Lackey and Miss Traylor to their places in the W. M. U. work, P. I. Lipsey as editor, J. E. Byrd, Superintendent of Sunday School work. Mr. J. E. Sweaney and Miss Brown to the same positions as last year, Mr. Auber J. Wilds as superintendent of the B. Y. P. U. work, and Miss Sallie Payne Morgan, assistant. The last is a worthy addition to the force as she has proven a valuable helper in special work. The six reelectment men were reelected: T. W. Green, J. R. G. Hewlett, R. A. Kimbrough, H. T. McLaurin, A. L. O'Brian, and Owen Williams.

The Board asked the Baptist Record management to secure in each association a man whose business it shall be to furnish news items from his association. This will be immediately undertaken and we hope for the most cordial cooperation, also the urgent suggestion was made that contributed articles be furnished by worthy brethren.

The Board authorized the Secretary and Executive Committee to appoint representatives of Mississippi Baptists to the Baptist World Alliance meeting at Stockholm next July. Dr. B. P. Robertson of Senatobia has indicated his intention to go. We hope there will be others.

The Executive Committee of the Board for the sake of economy was reduced from twelve to six, one from each district in the state. They are as follows: E. T. Mobberly, W. E. Farr, A. Q. Leavell, J. D. Ray, M. P. L. Love and O. B. Quin.

The Port Gibson will on December 31st, celebrate its semi-centennial. The work is more prosperous today than ever and Pastor S. P. Morris is ministering to a happy people. And he is one of the busiest pastors in the state.

After a warmly contested election Mr. L. A. Whittington was elected mayor of Natchez. He is an alumnus of Mississippi College, and this means a turn for the better in the political sentiment in Natchez.

As authorized by the Convention, the Board at its recent meeting voted to ask Dr. J. T. Christian to write a History of Mississippi Baptists and a Committee appointed to confer and cooperate with him.

Ex-Vice-President Marshall made an address to the Mississippi Society in Washington recently in which he said that the hope of the survival of the Republic was in the South.

Pastor G. C. Hodges has lubricated the whole machinery of his church at Fayette by putting the Baptist Record into every home. The going is good.

Lee McGowan of Seminary, was ordained to the ministry Sunday night. He is a student at the Jones County Agricultural High School.

Mr. John Wanamaker, one of the world's leading Christian workers and business men, died at his home in Philadelphia last week.

## MID-WINTER SCHOOL BAPTIST BIBLE INSTITUTE, NEW ORLEANS

The Convention Board at its recent meeting voted to pay the expenses of all fourth time pastors who will attend the Mid-Winter School at the Baptist Bible Institute, New Orleans, January 7 to February 2, 1923, provided they remain through the term and put in four full weeks' work.

The cost will be the railroad fare, plus \$27.00 for the four weeks. This includes board, bed, lights and heat, but does not include linen and bed cover. Each person must bring sheets, pillow cases, towels and one pair of blankets.

The churches are urged to pay all or at least a part of the expenses of their pastors.

Every pastor who goes at the expense of the Convention Board must write for application blank, fill it out and file it with the Secretary before the beginning of the term, January 7.

R. B. GUNTER, Cor. Sect'y.,  
Jackson, Miss.

At a meeting of the trustees of the Mississippi Baptist Hospital last Thursday, Dr. R. S. Curry was reelected superintendent and he was authorized to borrow \$5,000 for painting and repairing the interior of the building. The hospital is meeting its current expense with the current income and the receipts from the 75-Million campaign have been whittling down the debt on the building, but there is not sufficient income to keep the building repaired. The number of charity patients as well as pay patients was greatly increased the past year. Two new members of the board of trustees were present, Drs. N. W. P. Bacon of Itta Bena and J. M. Walker of Aberdeen. The hospital has acquired the necessary qualifications for standardization according to the rules of the Association of American Surgeons and will soon be admitted.

The Board last week decided on February and August as Baptist Record months in our year's work. It is hoped that pastors, missionaries, and all church leaders will put this down in their calendars and give our denominational paper the best support in its history.

Brother H. Chadwick who has until recently been assistant to Brother J. R. Carter at the Baptist Orphanage is now a student in Clarke College, and can be had for pastoral work nearby.

Your life cannot be aimed at the earth and your prayers reach heaven. Your prayers will go the way your life's pointed.

In the recent meeting in Clara, in which Pastor E. H. Garrott was assisted by Bro. J. E. Byrd, 23 were added to the church.

Dr. Mullins announces that the Lectures on the Julius Brown Gay Foundation at the Louisville Seminary will be delivered this year in the chapel at Norton Hall on January 9th and 10th by Dr. W. T. Lowrey of Blue Mountain. The hours are 10 to 11 a. m. on the tenth. The general subject will be "The Preacher Among Men."

It will be noted that Dr. Lowrey's lectures will immediately precede the celebration of Founders' Day at the Seminary on Jan. 11th. The speakers at the Founders' Day Exercises will be Rev. R. W. Sanders, of South Carolina, and Rev. A. J. Holt, D.D., of Florida. Those attending the lectures of Dr. Lowrey can easily remain in Louisville for the Founders' Day exercises on Jan. 11.

The lectures on the George W. Norton, Jr., Foundation will be delivered by Prof. W. W. Horne, of the University of New York City, on January 30th and 31st. He will lecture on some phases of scientific education. The hours for his lectures will be, on Jan. 30th, from 10 to 11 a. m., and at 7:30 p. m., and on Jan. 31st, from 10 to 11 a. m.

The above lectures and exercises will be of exceeding interest and profit, and our friends everywhere are invited to attend them.

It may take a long time to do it, but if there is to be any investigation at all, it seems the request which has been made to Congress by "The American Society" is just and reasonable. They have asked for an investigation of the Ku Klux Klan and all the rest of the secret organizations.

Besides the Klan the society would investigate the Masons, the Sulgrave Institute, Knights Columbus, American Jewish Committee, Y. M. A., B'Nai B'rith, Red Cross, Odd Fellows, American Unity League, Steuben Society, described as "a reorganization of the German-American Alliance", the American Defense Society, the German-Irish Alliance, the National Security League and the Jewish-Irish Committee. The American Society invites also a probe of itself.

The Georgia Baptists appointed a committee to get and publish information relative to the trip to Stockholm, Sweden next summer. Many American Baptists will be going. Efforts are being made to secure special rates for those who wish to go direct to the Baptist World Alliance and return; also for those who wish to add a trip through Norway, Sweden, Belgium, France and the British Isles; also for those wishing to extend the trip through Germany and through the Mediterranean sea.

Dr. J. W. Provine was elected President of the Mississippi Association of Colleges at the recent annual meeting in Jackson.

Three hundred members have been added to churches this year in which Pastor Ben. Cox of Memphis has helped.

All British soldiers have been withdrawn from Ireland and Free State troops have taken their places.

A crank assassinated the President of Poland in two days after his inauguration.





MEN'S BIBLE CLASS IN SUNDAY SCHOOL OF FIRST BAPTIST CHURCH, McCOMB

## SUNDAY, DECEMBER 31st, "FINISH UP DAY"

It is important that the associations and the churches finish the work that has been undertaken in the Re-enforcement Campaign. December should be used for cleaning up and finishing up the 1922 program. The call is CASH. Make the call loud and insistent. Make the last Sunday in December "Finish Up Day."

If the pastors and laymen of our full time churches will plan for a big clean up on December 31st, we should close out the year with a great offering. Many of the full time churches are badly behind. The people have experienced a prosperous year. Why not ask them to come up and pay up on this last Sunday of the year?

Read carefully "Our 1923 Program" as shown in display advertisement on last page of this issue.

If the churches have not adopted their 1923 budgets and conducted their enlistment campaign for getting them guaranteed by personal subscriptions from the membership, this work should be done now. The churches are prone to neglect this important matter, and many of them enter the new year without the necessary preparation.

While other plans are found necessary in "rounding up" collections on Campaign pledges, the best way and the Scriptural way is to pay them weekly. Bring the Lord's money to the Lord's house on the Lord's day.

Every church in Mississippi should ascertain the balances due by the various subscribers to the 75-Million Campaign and induce the subscribers to begin January 1st, 1923, to pay off these balances in weekly payments. In this way a subscriber could pay a balance of \$260.00 during the remaining two years by weekly payments of \$2.50.

## POINTERS ON THE BAPTIST WORLD ALLIANCE

By Frank E. Bulkhalter

Dr. Marinus James of Virginia, himself a native of Europe and familiar with ocean travel and European conditions, estimates that it will be possible for one of moderate means to attend the meeting of the Baptist World Alliance at Stockholm, Sweden, the last week in July, 1923, stay three weeks in Europe, do considerable sight seeing on the continent before or after attending the Alliance, and return to America for \$450 or less. Such a trip to Europe and return, allowing three weeks for sight seeing in addition to the week at the Alliance, can be made in considerably less than two months, even if a slow steamer is taken, Dr. James advises.

Dr. W. A. Cameron, pastor of the Bloor Street Baptist Church of Toronto, has been chosen to preach the official sermon at Stockholm, the mes-

sage to be delivered in English, German and Russian.

The general topic of the Alliance will be "Baptists Facing the Future", with provision made for the large discussion of this topic as it relates to the various phases of Baptist work in all parts of the world.

The British delegation to the Alliance has chartered the S. S. Corsican on which the journey to and from Stockholm will be made. This vessel will be anchored in the Stockholm harbor during the sessions of the Alliance as a floating hotel for the convenience of those making the journey on it. After the Alliance adjourns the British delegates will spend nine days visiting four or five of the loveliest Fjords of Norway on this same vessel, which has a capacity of 572 passengers.

## SPIRITUALISM: ITS ORIGIN AND POWER

By A. D. Muse

Sermon preached at Bowmar Avenue Church, Vicksburg, Sunday night, Dec. 10, 1922.

The dictionary defines spiritualism as the belief that the spirits of the dead do communicate with and manifest themselves to the living. It is supposed that they usually do this through the agency of a living human person called a medium. Is this true? Is there any communication of the spirit world with the material? To deny it is to go into the face of abundant evidence borne by innumerable and indisputable facts. Men of science claim to have had such experiences.

Sir William Crookes says: "That certain phenomena occur in which they can not be explained by any physical laws at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

Prof. Challis says: "The testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as reported, or the possibility of proof by human testimony must be given up."

Prof. Camille Flammarion, a French astronomer, says: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena to be impossible is one who speaks without knowing what he is talking about."

G. H. Pember, in that great book, "Earth's Earliest Ages", gives several incidents, which I quote below:

"Dr. V—, a professional materialist, one who, according to the common phrase, believes nothing, yet believed in his mother, lost her early in life, says he has never ceased to feel her presence, and that he spends more time with her, now that she is dead, than he did while she was living."

"A celebrated journalist, M. R—, has an intimate conversation, one half hour every day, with his son who died at twenty years of age."

"M. L—, a barrister, maintains that he has constant relation with his sister, who, he says, had every human perfection. She never fails to

guide her brother in every difficulty in life, whether great or small."

Surely Prof. Challis is right: "The facts must be either admitted to be such as reported or all possibilities of proof by human testimony must be given up."

Now let's take three of the many incidents from the Bible:

The case of Saul and the witch of Endor. Saul had rebelled against God's commandments. He had refused God's leadership in Samuel. Samuel is dead. Saul can get no further message from God. The Spirit of the Lord came upon him no more. The black sins of the past floated constantly before his eyes. All his steadiness of purpose was gone. He tried to pray but the Heavens were shut up. Sin was on his soul and God could not hear him pray. He had no dreams. There was no response to his cry. He sought counsel with a witch. He met her on Mt. Hermon under the cover of the night. She was suspicious. He reaffirmed her by oath.

In Acts 8:5-24 we have the incident of Simon Magus and Apostle Peter.

Sir William Ramsay, an archaeologist who has done as much or more to confirm the claims of the Bible by his archaeological discoveries as any man ever lived, says: "It is to be borne in mind that Simon Magus was not an imposter or a quack. He possessed real powers."

Let us come now to Acts 16th chapter. The damsel Paul met at Philippi. The record is straightforward, simple and heavenly clear. "And it came to pass as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by her soothsaying. The same followed Paul and cried, saying: 'These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But Paul being grieved, turned and said to the spirit: 'I command thee in the name of Jesus Christ, come out of her. And he came out the same hour. And when the masters saw the hope of their gain was gone, they caught Paul and Silas, and drew them in the market place unto the rulers.' Simple, beautiful story. Tells itself.

Denying a fact does not destroy the fact. It only makes one ridiculous. Spiritism is a fact. It is an established fact. But not all cases are real. Many, in fact, most cases are fakes. Most mediums are fakirs. I suppose there is no field of activity which is the richer for the fakir.

Now let's notice the manifestations:

1. Physical phenomena: Moving bodies; raising bodies in the air; other mysterious acts. These have been done.
2. Chemical phenomena: Protection from fire.
3. Writing and drawing: Producing writing and drawing without human hand.
4. Musical phenomena: Instrument produces music without human hand or mechanical device.
5. Spiritual phenomena: Stars, sparks, globes of light, luminous bodies, hands, faces and human forms flowing with draperies.
6. Photographic phenomena: Pictures are produced without the pictures or image of the one photographed.



7. Clairvoyance phenomena: Sees forms of persons whom they have never seen and gives full details of peculiarities.

Evidences of all these phenomena abound. We dare not deny them. We accept them as true. They are no more unbelievable than radio phones, submarines, or machines flying through the air. I myself remember when the wisest said these would never be. Spiritualism has spread over the earth with greater rapidity by far than any of these. Scientist, literati, press and platform are giving speed to it. It has swept with a far greater speed than Christian orthodoxy following Pentecost, the reformation, or even the modern missionary movement.

What is the origin? What is the power? How is it accomplished? To this question we are shut up to the Bible.

In the case of the damsel at Phillippi, note three things:

1. The Spirit in her was opposed by the apostle in the name of Jesus Christ.
2. It burdened the heart of the apostle Paul.
3. When that Spirit was cast out she lost the power of divinator. Therefore we conclude that she did not divine by any super power of her own, nor by the power of the Spirit of God. Therefore an evil spirit was upon her, in her and working through her. She was Satan-filled, satan-possessed, satan-inspired.

Take the case of Simon Magus. Note four things:

1. The Greek word *dunamis* was what the pagans worshipped.
2. He offered to buy the power to bestow the Holy Spirit.
3. Peter curtly and severely condemned him.
4. Simon sought forgiveness and deliverance. Simon was satan-filled, satan-possessed and satan-inspired.

Take the case of Saul and the Witch of Endor. Note four things:

1. Saul had failed to get a message from God.
2. He had ordered all witches to be put to death.
3. He sought cover under the night.
4. Saul's Biblical epitaph reads: "He died for his transgressions which he committed against the Lord. . . . and for asking counsel of one that had a familiar Spirit." 1 Chron. 10:13.

In these three outstanding Bible incidents the power of divination is found to be by the presence of an evil spirit or demon on the medium.

In Deut. 18:10, we read "When thou art come into the land which the Lord thy God giveth thee . . . there shall not be found any among you, that maketh his son or daughter pass through the fire, or that use the divinations or an observer of the times, or an enchanter or a witch or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer!"

"Thou shalt not suffer a witch to live," Ex. 22:18. "And a soul that turneth after such as have familiar spirits, and wizards and to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people," Ex. 20:6.

"A man also, or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall be stoned; their blood shall be upon them." Ex. 20:27.

"And I will cut off witchcraft out of thy land and thou shalt have no more soothe sayers." Micah. 5:12.

Now for some definitions: "Familiar Spirit and Necromancer are the same.—One who professes to talk with the dead or with Satan. Wizard: one instructed in the art of holding intercourse with the dead or with Satan." Passing through fire: A charm-spell.

Divination: The art of foretelling by signs or omens—Fortune telling, an observer of the times: One who observes by clouds, or who throws another into a magnetic sleep, and obtains oracular sayings from him. A Mesmerist, Enchanter: One

who makes divination by a quick observation of ear or eyes.

Witch, wizard or sorcerer: One who prays to false gods or demons.

God's law is very severe on all these. We have analyzed three cases and located the origin of their power.

Now the question is: What do they do? Do they call up the departed spirits of the dead person?

Let's take the case of the Witch of Endor and Saul. Did she call up the spirit of Samuel? I think not. Samuel was a righteous man. It does not seem credible that evil spirits have any command over the spirits of the just to call them back. The evil spirit has no authority or command or control over the spirits of the just. In the parable of the rich man and Lazarus, the rich man is in an attitude of imploration before Abraham. The reply of Abraham and refusal to send a messenger back is proof conclusive that no messenger comes from the souls of the just. The just certainly sends no message back.

The character of the reputed messages received in every instance is in marked contrast with the message Dives would send back to his brothers. Every message from the regions of spirit land, when anything is said about the state, in modern spiritism is "I am happy" or "well," etc. Dives would send a message of moaning. He would report suffering, anguish, misery and torments of the damned.

As a further proof that no message comes from the just, I submit: The messages reputed to be from them are utterly and niggardly unworthy of those who might speak from those table lands of glory. If such were permitted, they would speak such full utterances until they would become world pattern for succinctness and precision. As a further proof that there is no message from glory; Lazarus, the widows son, nor any of those who came up in the resurrection of Christ have ever left one word on record as to the state of the redeemed. The apostle Paul went there in a trance, but he dared not divulge one word. He could not. The glory of the glorified is so transcendently great, so utterly infinite until no finite tongue can describe it, or human ear understand or natural heart perceive what God has in store for His own.

One may well image that if one were permitted to speak from the regions of the doomed, such thunderous tones of moaning no prophet has ever sounded. The whole earth would tremble with the terror they depicted.

The Endor experience of Saul is in keeping with all the others. "Tomorrow thou shalt be with me." Samuel was a saved man. Saul was a lost man. Surely he did not go to Samuel. Between the two a great impossible gulf is fixed. The whole business is a delusion of Satan. That it is from Satan is proved. Now how does he work the delusion? For if not the real spirits of the dead are speaking. Then it is a delusion. Something takes place. That is evident. Saul was satisfied he communicated with Samuel. The same is true in every case recited. Then what happens? Only this remains to happen: Satan, or one of his angels, who can transform himself into an angel of light, assumes the likeness with all peculiarities of the personality of the departed spirit desired to be communicated with; even displays knowledge (usually very meager) of familiar facts. Satan then further deludes, by saying "happy". When in truth, he is impersonating some poor lost soul who is then writhing in the suffering and pangs of the doomed. Paul says of him: "The workings of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved, and for this cause God shall send them strong delusions, that they might believe a lie and that they all might be damned". 2 Thess. 2:9-12.

## BAPTIST MEMORIAL NOTES

The New Year will be a very fitting time for Mississippi girls who are ready to begin training in our nurses' school to enter. A number generally come in at that time, making a class though pupils are received at any time. Seniors will be graduating along from January to June and so there will be places to be filled. There is room for 30 or 40 new pupils.

Pastors, physicians, and other friends need to be at pains in advising young women as to going to a standard school for their training, and to a school which has good and safe living conditions. They do not wish to find after entering that they have made a mistake.

In the religious life of our training school development is being made as opportunity offers. Deacon E. W. Porter, of Central church, teacher of the Business Women's Class, is teaching a class in the Hughla Dockery Home. Miss Foreman, with brother F. H. Leavell of the Inter-Board Commission for religious work among college students has been a visitor among us in the promotion of the good work.

The brotherhood will be concerned to know of the death in our hospital of Rev. R. B. Womack, D.D., once a pastor and teacher in Mississippi, and other of our States, a man of capability and usefulness, until disabled by age and ill health. He was with us for a number of months, going away much relieved and coming again. He died on November 28th about 78 years of age. The body was taken to Athens, Ala., for burial.

The hospital and its friends appreciate the good custom of those in charge of Baptists headquarters in Mississippi of sending in month by month the amount due the hospital on the 75-Million Campaign. It is a safe and sound policy.

M. D. JEFFRIES.

A really great meeting closed at Clinton Sunday night. The meeting was thrown open for testimonies of blessings received and a great many people told of the great help which had come into their lives during the past two weeks. The pastor, Dr. B. H. Lovelace, has preached throughout the meeting and made a brief exhortation on the last night to which a great company responded. About sixty people united with the church, a number of others made profession of faith, and a large company of young men and young women announced their purpose to dedicate their lives to definite Christian service. Among them were four young men who will preach, and five young men and young women who will go as foreign missionaries. The characteristic of the meeting was a deep moving spiritual power, and the faithful presentation of the word of God. The truth has never been more clearly and honestly present.

Rev. E. S. Summers resigned as pastor of the Booneville church last Sunday. He has accepted work at Campbellville, Ky., and will leave in a short time to assume the duties of his new charge. For four years he has been pastor of the church here, and by his Christian spirit and pleasant manner has made many friends who regret his decision. The prayers and best wishes of a large number of friends precede and go with him to his new field.

A few Sundays ago we met a young man, now finishing his high school work who has decided to be a medical missionary. His plan is to go next year to College and spend four years. He is not able to pay his own way, and it takes many years and lots of money to get a medical education. There is no provision in our denominational beneficence for taking care of a case like this. But surely there is somebody who is willing to help him prepare to be a missionary.



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PUBLISHED EVERY THURSDAY BY THE  
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BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE BOARD MEETING

It has been a good while since there has been a more strenuous meeting of the Baptist Convention Board, and they are always interesting. The size of it now, larger than ever, makes it a lively institution. There are 70 or more associations in the state, and nearly every one of them was represented. The appropriations to Pastoral support and church building which form the largest items on the program, were made in open session where every member contributed what information he had, expressed his opinion freely and voted his conviction. The general policies were also openly and freely discussed in the full meeting of the Board.

It was evident that the brethren were in a hopeful and aggressive mood, for they set the mark for state missions this year at \$115,000. While this is the same figure as last year, it means a considerable advance and necessitates much larger collections, because the Board last year had over \$30,000 in the bank to the credit of state missions while this year it is running even. This figure was not put upon the Board by the secretary but was assumed by the Board itself of its own will. It was specially the hopefulness and confidence of the laymen on the Board, bankers, business men, and lawyers that lifted the vote to this figure. One banker said the only thing in the way of raising the money was the pastors.

There were committees appointed to bring in recommendations on the following departments of work: (1) W. M. U.; (2) B. Y. P. U.; (3) Sunday School; (4) Preacher's Schools; (5) Publications; (6) Apportionment; (7) Nominations; (8) 75-Million Campaign; (9) Special Requests.

The committee on 75-Million Campaign recommended an organization and a campaign for the month of February, March and April, which will be explained at length by those who were put in charge of it. It is evident that the brethren mean to address themselves more seriously to the business of finishing up the campaign than has been done at any time since it was put on.

The appropriations for assisting weak churches to maintain preaching was put at \$25,000. The same figure was decided on for assisting in church building. The applications for help in these lines were far in excess of these figures, and some had to be denied and most of them reduced. The amounts actually appropriated are in excess of the limits fixed.

The meeting lasted through two days of three sessions each, reaching till past midnight of the second day. Even with this time given to the work, the brethren were in haste and there was no loitering along the way. Everybody had a chance to talk, though it is likely that very few had as much time as they wished.

### TWO MULES AND A MORAL

It was raining like all forty and two of us took shelter under an awning. We were strangers, but the other man was a good son of Erin, and we were soon in rapid fire conversation. The talk somehow drifted to mules, and Pat, for that was his name, according to his own confession, gave this experience. A Kentucky farmer hired him and sent him to hitch the mules to the wagon and drive them to the hayfield. It was hot and he knew the mules had had no water for many hours. So he drove by the pond and into the water. To his surprise the mules refused to drink. He knew the water was all right, so the trouble must be somewhere else. Just then a negro, who knew the mules well, called to him: "Say, mister, you've got them mules hitched up on the wrong side." There was nothing to do but drive out, take out and let them swap sides. The mules were making a McSwiney protest and refused to drink till they got on their own side of the wagon tongue. Again, as oft before, we remembered the scripture which says, "Be not as the horse or as the mule."

There are several classes of people who reason about like the mule. They are the bondslaves of custom. If you change anything in their environment, they are at sea. They don't know how to start, which way to go. We have heard of a poor imbecile boy who would sit by a fire until it went out. He would continue to sit and shiver over the ashes and it would never enter his head to cut a stick of wood and put on the fire. But if somebody said, "Joe, go cut some wood," he would go and cut wood without thinking of stopping till somebody came and stopped him. Verily there are people who have no more initiative than a bell; they will never do anything unless they are told. Some preachers and some churches are tied up by custom and convention. Some people don't know how to pray except at a specific hour of the day or at a special spot. Some churches wouldn't know how to start a meeting except on a certain Sunday in a certain month. There are Baptist congregations that have a ritual as rigid and changeless as an Episcopal service. There are people who couldn't hear the sermon if they didn't occupy a particular pew.

Do you know that this innocent seeming weakness is next door to stubbornness? It seems that we have somewhere heard that this quality is a weakness of mules and their kinfolks. Conventionalities, customs, produce stupidity and stubbornness. The favorite caricature of an English Lord, in this country at least, is that of a man from whose face have been removed all traces of independent thought, individual initiative and voluntary action. It may be and probably is a caricature, but it conveys the conception of a man who has been so long the slave of custom as to be the embodiment of stupid conventionality, with a face with about as much expression as a mule. If you want to see his opposite go out and engage a small newsboy in conversation. He is like a cat, on his feet anywhere he lights, and equally at home anywhere. There is no sin in doing a thing a little different from our grandfathers did, or even from what we did it yesterday. There is no harm in using one's mind; and there's no probability of its being used if we do the same thing the same way every day.

There is no likelihood of the McSwiney method of protest becoming universal or even popular. For one thing it is inconvenient. But chiefly, it is stupid. Don't sulk if things don't go your way; if somebody suggests an improvement or a change. A person who is sullen doesn't give the impression of extreme intelligence. There's nothing original in being sullen. It has been refuge of inferior wits for many generations. It is clearly suspected that this was what was the matter with Cain. The Lord said to him, "Why art thou wroth, and why is thy countenance fallen?"

It is a poor way to protest. It is a sort of mental and spiritual suicide. If your way is right it will show up by and by. "If thou doest well, shalt thou not be accepted?" But there is a probability that there is a secret consciousness that your cause is weak when your protest by sullenness. "If thou doest not well, sin croucheth at the door."

### GETTING AWAY FROM NORMALCY

No, this is not about financial conditions, nor about political situations. It goes deeper than all that. Neither is it about "getting back to normalcy". That is just the thing we are not talking about. Normalcy is a mighty poor place to hang around, and a good place to get away from. It is likely that some people have been disturbed in their spiritual slumbers by special efforts to put forward the kingdom work and bring the blessings of the gospel to a needy world. It is possible that some have been looking forward to the times when campaigns will all be over, when missionaries and secretaries and enlistment men and committees will cease their troubling and they can "get back to normalcy". The day's gone by when they could take their ease and sleep peacefully through their days. Now that is just the thing we need to get away from. Let's get away from normalcy.

That word has a backward look, a sort of longing for the flesh pots of Egypt, a crying for the leeks and onions and garlic. It is not the Christian conception of life. Christianity finds its joy not in ease, but in conflict. It is not represented in Dicken's "fat boy" who had to be waked to eat and then immediately lapsed into somnolence. Its joys are in the field where contests are in process. The military and athletic figures of speech are favorites in the New Testament. Jesus said, "I have a baptism to be baptized with and how am I straitened till it be accomplished." There is a fiery mixture of joy and sorrow in his experience expressed in Hebrews 12:2, "who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God."

Southern Baptists have gotten away from the bondage to little things, little plans, ideas and programs. We have broken forever with the past. We are looking to the future, and never mean to get back to normalcy. In a few years twenty hospitals have come into being. A large fund has been raised for our old preachers. More people have been baptized at home and abroad than ever before. But we have just begun. A new era is just before us. We are on the border of great developments and great needs in our foreign mission work. New fields are opening and new voices are calling us. New races have come into our horizon. Our schools are just beginning to clothe themselves with strength, and are joining themselves to an unprecedented task. The future was never so alluring. There was never such an opportunity as today, and never a time when a life was worth so much.

### BE OF GOOD CHEER

It is no accident that the time which we associate with the birth of Jesus and the beginning of the gospel is the time of good cheer among Christians everywhere. Recently we heard a preacher before a large audience say that angels never sing. We don't believe a word of it. Song is the natural expression of joy and good cheer. James said, "If any one is cheerful let him sing." Surely the angels are cheerful. The book of Revelation represents that the angels are in joyous sympathy with the redeemed and join them in glad halleluyah, praising God and thanking him for his wondrous goodness. The song which we sing today, "Joy to the world, the Lord is come", is just an echo of the song which broke the midnight stillness over the Judean hills nearly 2000 years ago, when a light shone about the shepherds and the heavenly voices were heard in



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chorus saying, "Glory to God in the highest; on earth peace among men of his good pleasure." There is no joy on earth like the joy of a soul coming to the knowledge of God in the face of Jesus Christ.

If you are a Christian you have a source of cheer that no other can supply and which no condition or agency can destroy. Joy is the product of a hale Christian life. Christian cheer is not dependent on outward favorable conditions, but upon the unchangeable facts of the gospel and the inward spiritual condition. The most cheering epistle in the Bible is Paul's letter to the Philippians written from the prison in Rome. This same Paul, with his companion, with bruised back and his feet in stocks and shut fast in the Philippian jail, sang hymns of praise at midnight.

The first door of cheer and joy and praise is open to us in the forgiveness of sin. You will recall the story of the young man who was brought by four friends, his bed being lowered through the roof. When Jesus saw the helpless form of the paralytic before him, his first words to him were, "Be of Good Cheer, thy sins are forgiven". With this obstacle removed the floodgates of heaven are opened, and the road to hell is closed. If sin is taken away there remains no further fear. Again we hear this message, "Be of good cheer", when Jesus comes to the disciples toiling in the storm at night, trying to cross the Sea of Galilee. In the mist and against the background of the morning, they see his figure on the waves, and are affrighted. But he calms them with the assuring words, "It is I, be not afraid; be of good cheer". Sometime our Lord approaches wrapped in a sable mantle, in the time of storm and stress. He comes to comfort and bring assurance. He brings the dawn after a stormy night; he brings peace and rest to the troubled sea. How sweet his voice sounds in a time like this.

There was another time of great anxiety and perplexity, not now of physical peril, but of fear lest all the plans and hopes of the past should fall to the ground. The disciples had forsaken all and followed Jesus. Now he tells them he is going away, that he will be crucified, that they will be left as sheep without a shepherd, and the world all against them. And then he sounds the note of courage: "Be of Good Cheer; I have overcome the world." If things come to the worst, and every hope and plan seems in danger. If the very cause we have espoused seems threatened and the kingdom work in jeopardy, the heart of our Lord never fails. He is calm and assured. He would assure us of victory: Be of good cheer, I have overcome the world."

But it is not enough that we ourselves should be cheerful and courageous. There is a duty on us to cheer others. To comfort others with the comfort wherewith we ourselves are comforted of God. Paul in prison at Jerusalem had the Lord stand by him and say, "Be of good cheer, Paul." He never forgot it, and was able to pass it on to others. In that vision the Lord had promised that he should bear witness at Rome. On sirocco they had not seen sun nor stars for two weeks. The officers and crew and passengers had abandoned hope of ever seeing land. Again the Lord appeared and Paul calls them all together to give his heartening message. Twice he says to them "Be of good cheer, for I believe God that it shall be even as he has told me? Can you minister to others so that it can also be said of them: "Then they were all of good cheer."

Arkansas Baptist Hospital at Little Rock made last year \$8,654 over expenses.

Mississippi Baptists will wish to read Dr. J. T. Christians "History of the Baptists." You can get it from the Baptist Book Store in Jackson for \$2.50.

## THE ESSENTIAL PRINCIPLES OF A BAPTIST CHURCH

I would summarize the laws of Christ in this matter as requiring practical acknowledgment of:

1. The unity, sufficiency and sole authority of Scripture as the rule both of doctrine and of polity;
2. Credible evidence of regeneration and conversion as prerequisite to church membership;
3. Immersion only, as answering to Christ's command to baptism, and to the symbolic meaning of the ordinance;
4. The order of the ordinances, baptism and the Lord's Supper as of divine appointment, as well as the ordinances themselves;
5. The right of each member of the church to a voice in its government and discipline;
6. Each church, while holding fellowship with other churches, solely responsible to Christ.
7. The freedom of the individual conscience, and the total independence of church and state.

I ought to add, however, that the duty of every believer to be baptized on profession of faith implies his previous acceptance of Christ's deity and atonement. Baptism "into the name of the Father, and of the Son, and of the Holy Spirit" cannot imply supreme allegiance to the Father and only subordinate allegiance to Jesus Christ. Baptists cannot be Unitarians, and Unitarians cannot be Baptists. Baptism is the outward sign of a previous spiritual union, by faith, with the Christ who died for our sins and rose again for our justification, and Baptists can have no church fellowship with those who deny the atonement of Christ.—Dr. A. H. Strong.

A full set of musical instruments for the band was given Chicago University by an alumnus, valued at \$10,000. The drum is the biggest in the world, seven feet and six inches in diameter. Where did they get that hide?

The Baptist says it is just as reasonable to expect people to rush forward and buy life insurance by having an announcement made that everybody ought to get insured, as it is to expect people to rush up and take the denominational paper when a pastor makes an announcement about it or praises its work.

There seems to be a general opinion that the Washington Conference on the Limitation of Armaments has been in large measure a disappointment. At present there are indications that President Harding and Secretary Hughes are feeling their way toward some plan for stabilizing finances in Europe and tranquillizing the world by participation in international councils and agreements. But it might scare them off if somebody said anything about a League of Nations.

The Louisiana brethren appointed a committee to investigate what is being taught in the schools of the state which contradicts the scriptures. Mississippians will remember a committee was appointed at our convention to investigate the textbooks.

Dr. E. O. Ware was elected President of the Louisiana Convention; Drs. W. A. Jordan and J. E. Brakfield, vice-presidents; J. S. Ramond and J. P. Durham, secretaries, and J. L. Wise, treasurer.

Dr. J. L. Johnson and W. T. Lowrey were in Jackson last week attending the State Association of Schools and Colleges; also Dr. J. F. Carter of Newton.

The Louisiana Baptist Orphanage will be moved from Lake Charles to Monroe. Also a committee was appointed to consider the establishment of a female college.

## OUR CREED

I. WE BELIEVE in God the Father, Almighty, Maker of heaven and earth.

II. WE BELIEVE in Jesus Christ His Only Son, conceived by the Holy Ghost and born of the Virgin Mary. He bore our sins in His own body on the tree; He was buried but rose again for our justification; He ascended to the right hand of God, whence He shall come again to judge the quick and the dead.

III. WE BELIEVE in the Holy Spirit, Who convicts the world of sin, of righteousness and of judgment, and teaches, guides and sanctifies believers.

IV. WE BELIEVE in the Bible as the very word of God which reveals His will, and as the sufficient, certain and authoritative rule of all saving faith, knowledge and obedience.

V. WE BELIEVE in salvation by grace through faith wherein the sinner is justified through the atoning merits of Jesus Christ and created anew by God's Spirit unto all good works.

VI. WE BELIEVE in the New Testament churches as self-governing groups of regenerate individuals, established by Jesus Christ and (commissioned by Him to preach the Gospel to every creature) that every member is under supreme personal obligation to give of his time, talent and money toward sending the whole gospel to the world for the whole man.

VII. WE BELIEVE in baptism, the immersion of a believer in water in the name of the Father, Son and Holy Ghost, both symbolizing the burial and resurrection of Jesus Christ, and the believer's death to sin and resurrection to a new life; and in the Lord's Supper as a symbol of Christ's broken body and shed blood.

IX. WE BELIEVE in the resurrection of the dead.

X. WE BELIEVE in heaven and hell, the one an eternal home for all who are children of God through Jesus Christ; and the other a place of eternal punishment for the wicked and finally impenitent.—First Church, Shreveport.

Mr. J. R. Shurley of Eden in Yazoo county recently celebrated his eightieth birthday. He has been a member of Rocky Springs Baptist church for 56 years and in that time has not missed attendance once a month. He was a Confederate soldier and still looks after his farm. His children and near relatives remembered him generously on his birthday, the thirteenth of December.

A letter written to the Baptist Record and mailed at Enterprise but giving no name, signed Landmarker, Died in the wool and anti-tither, quotes the Record's suggestion that it is time for the Landmarkers to give a kataleptic performance when the roof is put on the National Memorial to Religious Liberty in Washington, and asks what sort of a performance we are looking for by the Conventionites. That's easy: We are looking for all genuine Conventionites to go into all the world and preach the gospel to every creature. We are looking for them to do what they promised to do. We are looking for many of them to be as faithful to God in the use of their money as the ancient Jews were, and give the Lord a tenth of their income. We are looking for them to sing songs of victory because of the triumphs of the gospel and the help which the ministry of Christians brings to the needy of every land. And we are looking for those who oppose the work to do just as we have seen many an animal do when they see a train pass or an automobile, just run along beside and bark at it till it gets by. Baying at the moon is an innocent pastime compared with the noise some people make in opposition to the Lord's work. The favor of God is upon them that are doing his work, and those who oppose it are in danger of committing the sin that hath no forgiveness here or hereafter.



## CONCERNING LIMITS OF FELLOWSHIP

In reconstruction days, following a great struggle such as the World War, there is always a spirit of inquiry and unrest. The interrogation, point, which Dr. Van Dyke said should be the coat of arms of this age, is everywhere evident. This is true in every realm—politics, religion, commerce, industry, society. Since there has been a dislocation of international relations, and readjustments are being made in the political and economic world, there is a disposition to take to pieces the machinery of organizations, examine thoroughly, and, if possible, reassemble in a somewhat different fashion.

In religious discussions we are hearing more or less concerning heresy and orthodoxy. In religious discussions two extremes are represented. First, there are those who believe that the New Testament principle of liberty of conscience and freedom from the restrictions of human creeds so clearly set forth and defended by Baptists, permits them to hold any interpretation of the Bible they please and still be called Baptists. They have confused liberty in Christ with license. Baptists magnify the doctrine of soul-liberty, but they put by the side of this teaching another great New Testament doctrine, the authority of Christ and allegiance to His law. Repudiation of all law resolves itself into anarchy. Liberty with true Baptists, has limits, the limits set by the New Testament. A man may deny the Deity of Christ, the Virgin Birth, the Vicarious Atonement, the Second Coming and other great facts in the eternal ministry of Christ, but he cannot do this and be a Baptist, denying the fundamentals of the faith cherished by our people as New Testament truths. We insist, above all other people, on the right of men to worship God, or not to worship Him, according to the dictates of their consciences, but the exercise of this right does not make them Baptists. A well-known writer has pointed out admirably in a recent book the distinction: "Freedom is not the whole story. The Christian man is not only a free man, he is also a slave. He is emancipated from the obligation to an ecclesiastic but he is under law to Christ. \* \* \* Freedom without respect for authority and an authority to respect will only degenerate into license and atomism, and moral and intellectual anarchy."

The other extreme to be avoided is that of the denial of the right of private judgment, and of blind acquiescence in human statements of belief. That would be akin to Roman Catholicism which, in practice has denied its followers liberty of conscience, the right of private judgment and the right of direct access to God. We believe that no man should join a Baptist church solely because friends or relatives are Baptist, or because of the pressure of environment or circumstances, but because after searching the Scriptures and exercising his mental and spiritual faculties, he concludes that Baptists correctly interpret and incarnate the teaching of the Scriptures. No wife should join a church for the sole reason that her husband is a member of that organization, or vice versa. There is a higher relationship than that of husband and wife; it is that of the believer and His Lord. Whatsoever He saith we are to do. His will must be supreme in our lives.

There are one or two applications to be made further, of this doctrine of the right of private judgment within Scriptural limits. There are certain fundamentals on which all Baptists should be agreed as for instance, the deity of Christ, the inspiration of the Scriptures, the vicarious atonement, regeneration, believers' baptism, the second coming, and other doctrines clearly set forth in the New Testament. But there are detailed statements of the doctrines already named, on which there may be, and is, divergence of views, without transgressing the limits of fellowship or departing from the fold of the orthodox. For instance,

all Baptists do not agree on the details of the second advent. There are the pre-millennialists, who believe that our Lord will come before His millennial reign on earth; the post-millennialists, who believe that the millennium will precede His coming; and those who believe, with the two groups already named, in the visible, personal, coming of our Lord, but are not convinced that the Scriptures teach definitely a millennial reign on earth either before or after His coming. Evidently there is latitude here for diverging interpretations within the limits of orthodoxy. Yet, one well-known leader of the premillennial group said recently that pre-millennialism would be made a test of fellowship.

There are other questions on which there may be difference of opinion within the lines of Baptist fellowship, such as, whether Christ was crucified on Wednesday or Friday, the meaning of John 3:5, the identity of Melchizedek, the authorship of Hebrews, the age of the earth, whether or not Paul was ever married, and other questions which will occur to the reader. We must remember that "the secret things belong unto God," and that He has not revealed all His mysteries unto us. Yet, we discern on the horizon signs that here and there are those who would either repress private judgment, or raise questions of orthodoxy, if, as a result of a study of the Scriptures, conclusions were reached not in exact accord with their own thinking. Beyond controversy, Dr. J. R. Graves and Dr. J. B. Gambrell were both orthodox Baptists, yet they had widely different views or more than one question. Each thought for himself and interpreted the Scriptures for himself. Both were Baptists and within limits of Baptist fellowship.

One of the best articles Dr. Gambrell ever wrote was on "Working a Batch of Dough." He gave a picture of the housewife working dough which was lacking in uniformity. "There are moist, soft streaks, with very dry, hard streaks nearby. \* \* \* She does not quarrel with it nor does she throw it away as unfit for use. With patience and good judgment she brings her dough to fineness and consistency." Continuing he wrote: "Here is a brother who stands for doctrine. He preaches doctrine, hard and dry, not only naked truth, but truth crusty and tough. He glories in it, and has his notion of anyone who does not preach in his way. His doctrine is sound, and, also, very dry. \* \* \* In another part of the country is a soft, slushy preacher. He has sentimental subjects. Largely his preaching is very thin, sweetened gruel, overwatered, or it is sweetened with wind. The two types need working together."

We go a step further in making another application. It is possible for a man to miss the way on some fundamental doctrine, yet be reclaimed. Priscilla and Aquila set Apollos right. Paul led the Ephesians into the right path. Baptists have always gloried in their contention that they do not persecute those who do not interpret the Scriptures as we do. The plain Baptists, the world over, have defended the right of men, even of their fellow-Baptists, to read and interpret the Scriptures for themselves; and when they believed that such interpretations were wrong, they have first sought in the spirit of Christ to win to the truth their fellow-believers who held to these interpretations. If another man does not hold the view of the world and its relation to God which we accept, let us not summarily excommunicate him. There is a more excellent way. We are to beware of the peril of modernism, we are to resist Christ-dishonoring doctrines which appear when liberty runs wild; but there is another peril which we are likewise to avoid, the peril of repressing the right of individual believers to interpret the Scriptures for themselves. Years ago there were many good people who failed to find world missions in the Bible. Some there are yet who cannot find in the Scriptures justification for sending foreign missionaries. But patient, tactful exposition of the Scriptures has opened truths

which they never knew before and has revealed more glorious views of God. So with other practical applications of the Gospel.

—Baptist Standard.

## TEXAS BAPTISTS

By T. T. Martin, Evangelist

Texas, glorious Texas, has done gloriously! After fifteen years of whisperings and confusions and mutterings about evolution in Baylor University, the brethren have cleared things up in a glorious way. The recent State Convention unanimously adopted clear, ringing, unequivocal statements, which were accepted by President Brooks and the professors under consideration. The statements and declarations ought to satisfy anyone who is fighting for the truth and who at the same time, wants peace among the brethren. Pastor Frank Norris, though, is still barking on the trail. As a trailer, Frank Norris is the fastest I ever heard, but the trouble with a fast hound is that he is not dependable. In trailing a fox he'll take off after a cotton-tail, jack-rabbit, opossum, coon, coyote, antelope, or a chipmunk and then come back and run the old, cold trail and stand at the tree where the animal has been killed and tell the world he's up there still; sure! absolutely!

Here is the ringing, unequivocal Texas declaration:

We do not believe in Darwinian evolution or any form of evolution that leaves God out as Creator, or any that teaches that there is, or has been, such things in nature as the transmutation of species, or the evolution of life from one species to another, or that man came from the anthropoid ape, or any lower form of animal life. Baptists are in heartiest accord with the statement in the report of the board of trustees of Baylor University, read to this Convention yesterday, wherein it was stated that we believe that God created man in His own image; that man voluntarily fell into sin, involving its consequences; and that we believe in the deity of Christ, His virgin birth, His vicarious atonement, His bodily resurrection and His personal return.

It is the earnest hope of the members of your committee that the convictions and sentiments herein expressed will be taken as the will of this Convention with reference to all our schools and other institutions supported and fostered by our people. We would appeal to all members in all Baptist churches everywhere in Texas to co-operate earnestly and sacrificially for the success of the great God-honoring program of the Baptist denomination.

(Signed) J. H. Pace, M. A. Jenkins, E. P. West, B. A. Copass, F. M. McConnell, R. G. Bowers, A. A. Duncan.

Accompanying this report was the following statement, signed by President S. P. Brooks, Dr. Lula Pace and Dr. O. C. Bradbury:

We have read the report of the special committee on the report of the investigating committee and it is satisfactory to us.

Immediately following the reading of this report and the subscription to doctrinal statement in same, without reservation by the two teachers in question, the Convention adopted without a dissenting vote the following resolution offered by Pastor Britton Ross of Mineral Wells:

Resolved, That the trustees of the institutions of learning controlled and fostered by the Baptist General Convention of Texas are hereby instructed not to employ anyone who denies the deity of Jesus Christ, or the inspiration of the Bible, or who holds to the Darwinian theory of evolution that contravenes the teaching of the Word of God, to any official position or to teach in any of the schools controlled and fostered by the Baptist General Convention.

We are now ready for a new trial; Texas, with her greatest university in the South, with the greatest system of associated schools of any state, takes her stand, not only with regard to her



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schools, but also every official, the editors of her papers, officials of her hospitals, everyone. Why should not this same declaration be adopted by every state in the South, and let us get together; or, if we cannot get together, let us know exactly where we stand? Mississippi will adopt it. So will Kentucky, Oklahoma and other states. Let Alabama, North Carolina, Virginia, Missouri and Tennessee pass this declaration and have it signed by the faculties of their schools, and the Baptists of the South are together. If any of them will not sign it, let them reconcile any form of evolution, atheistic, theistic, or any other kind, with the ten-times repeated statement in Genesis that everything brought forth "after his kind," with our Savior endorsing Genesis as the word of God, and with His deity. Or, let them show where Texas has erred, or why they cannot have fellowship with Texas in this matter. If this is not done, there is serious trouble ahead, and the blame for all the division and trouble will lie at the doors of those who block our brethren in getting together on this declaration of this great issue. If our states and colleges will pass this declaration we will carry this war to the public schools and high schools, and there will be a terrific battle for five years and we will win. If we don't win, we are doomed.

### BETHLEHEM

O, little town of Bethlehem,  
In far off Palestine,  
Thy light through all the years to come,  
Shall ever brighter shine:

For He who only can set free,  
Mankind from sin and death,  
Within thy lowly manger laid,  
Breathed first this mortal breath.

The night was calm, and many stars  
Their peaceful vigils kept;  
While priest, and scribe, and Pharisee,  
The time unheeding, slept.

But out afield the shepherds stayed,  
To guard their flocks by night;  
And talked, perchance, in humble words,  
Of God, and truth, and right.

When lo! an angel there appeared,  
Clothed all in bright array:  
"Go seek", said he, "in Bethlehem,  
Christ, born to men this day".

And hosts of angels, starry bright,  
Sang praises round them then:  
"All glory be to God on high,  
On earth, good will to men".

Methinks the angel chorus repeats  
That anthem still to-day;  
And bringing messages of peace,  
To all the world they say:

"May Bethlehem's effulgent Light  
Become your guiding star,  
Till Jesus as your Saviour, Friend,  
Bursts on your raptured sight.

Not as the wise men came of yore,  
To worship in a stall;  
But to the mighty Prince of Peace—  
Crowned Saviour, Lord of all."

ARTHUR L. WILLIAMS.

Cisco, Texas.

Arkansas Baptists voted to give to their General Secretary and their Editor a trip next summer to the Baptist World Alliance at Stockholm, Sweden, at the expense of the Convention. North Carolina Baptists did the same.

### THE STOCKHOLM ALLIANCE MEETING

By President E. Y. Mullins

I recently received a very interesting letter from a deacon in a certain church, saying that the church, without the knowledge of the pastor, was planning to raise money to pay his expenses to and from the meeting of the Baptist World Alliance in Stockholm from July 21 to 28, 1923. It occurred to me that this was a very fine suggestion for other churches. In many instances churches could take care of all the expenses of the pastor; in others they could take care of part of the expense.

What a splendid thing it would be if many pastors could be sent by their churches. It would repay them a hundred fold as churches and enrich and strengthen the pastor in many ways. At the North Carolina Baptist State Convention recently a vote was passed looking to provision for the sending of the State Secretary and the Editor of the State paper. It seems to me this is a very fine arrangement. It would mean a hundred times more missions than it would cost if in every one of our Southern States a plan could be made which would take care of the expenses of these two strategic men in the work of the denomination. It might be possible to raise a good part or all the money by private subscriptions, but, even if appropriations were made, it would be an eminently fitting arrangement.

My judgment is that any man who comes in contact with the Baptists of the World in Stockholm next summer, and hears the reports and listens to the addresses, will come back to his work reinforced a hundred fold in the interest of missions. In my opinion, such expenditure would mean many thousands of dollars to our mission funds. At any rate, I am passing the suggestion on for what it is worth.

I may add that the Southern Baptist Convention authorized me, by vote last May, to issue credentials to anybody who desired to attend the World Alliance meeting. I shall be glad to comply with this request from any who may make it among our Southern Baptists; but it is perfectly proper for appointments to be made by State Conventions or State Mission Boards, or other authorized Baptist bodies.

The indications are that Southern Baptists are going to have a fine representation at the Stockholm meeting. It will be one of the epochal meetings of our Baptist history.

E. Y. MULLINS.

Among the causes for which inadequate provision has been made in our denominational work in the past few years is Ministerial Education. This is due in all probability to the impetus given the work of calling out the called. We could not estimate the number of young men and women who would give themselves to the Lord's work as ministers or missionaries, and could not, or did not, make adequate provision for them in our campaign. Nobody has fought harder for maintaining the ratio of distribution than the writer of this paragraph. And it has been sacredly kept in Mississippi. But the truth is that our young men who are preparing for the ministry are not being adequately taken care of. Last year money was secured from a special fund to supplement the amount going to ministerial education. But it will not be sufficient this year. Is there not some money belonging to the Lord where you are that could help to do this work. No more help than is actually necessary should be given, but it would be a calamity for young men to give up their work in college for lack of support. There is no economy in that.

### NOTES FROM SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

On December the 12th we had our third missionary day of present session.

The first thing of importance to us Mississippians was the meeting of our state group. Although many of our group were absent, yet we had a very impressive as well as helpful program, which was conducted by the girls of our group, led by Miss Holloway. Her subject was "The Ministry of Jesus to Women."

Miss Holloway was ably assisted by Miss Quilan and Miss Fancher, who read papers that stirred our hearts to the depths.

We men decided it would be well to give the program to women quite often.

By way of business we elected J. B. Henderson to take the place of O. E. Eure as treasurer of our state group. Our state roll was completed and we now have on it thirty-four members.

We regret exceedingly to lose from our number Brother Eure and wife, who have gone to take a pastorate in Mississippi.

Plans were completed for our Mississippi state social, which will be held at Walnut Street Church Friday night, the 15th.

From the state meeting we went at once to the general meeting in the chapel. After songs and prayers we had scripture reading and able comments by Dr. Mullens.

Then came reports of statistics, etc., which will very probably not interest our people in Mississippi.

We had two very interesting letters from South America read to us. They help us to see the perils as well as the joy of service in South America.

Dr. Mullens then read a postal from our beloved Dr. Carver, who was in Budapest when he wrote the card. Dr. Carver reports that we have a seminary in Budapest with twenty-two students preparing for the ministry.

Dr. Mullens filled our hearts with joy by telling us that we are to have one whole day off from recitations, in addition to Christmas day.

He also announced that we now have 401 men enrolled in the seminary.

After all these things were said and done, Dr. Mullens then introduced Dr. Inzer, pastor of the First Baptist Church of Chattanooga, Tenn., as the speaker of the day.

Dr. Inzer began with some very interesting jokes and then launched into his subject, which was "Some Missionary Inspiration From the Greatest Missionary, Paul the Apostle."

His first great thought was the satisfaction of service that came to Paul. He was impatient with those who flickered and squirmed, etc.

On and on he went piling up great thoughts in a fascinating and gripping way. It was indeed a great address. We all feel better equipped for service because of this day.

A. A. KITCHINGS, State Reporter.

### STATE-WIDE LAYMEN'S CONVENTION

Jackson, January 17-18, 1923

There will be a state-wide convention of the laymen of all denominations held in Jackson on January 17-18, 1923, to discuss matters pertaining to the moral welfare of Mississippi and the winning of the state for Christ.

The men will meet first in sectional conferences, each denomination meeting in a separate place, and all coming together afterwards for a general program.

The Baptist laymen will meet in the First Baptist Church, Wednesday, January 17th, at 2:00 P. M. The first general meeting of the laymen will be on the evening of the 17th at 7:00 o'clock.

This will be a fine opportunity for the Baptist laymen of Mississippi to help mould the moral and religious thought of the state, and we are anxious for a great number to attend this meeting.

N. T. TULL.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, 1st Vice-President, Canton  
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 MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
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'Tis Christmas Morning, Friend. How do I know?  
 Because I feel the happy thrill and glow,  
 That came when as a child with wondering eyes,  
 I looked on Yule-tide gifts with glad surprise.  
 But through the years this glow and thrill has  
 caught

A deeper joy for you and me; has taught  
 The Gift that is most dear to us by far,  
 Is guiding darkened souls to see—The Star.

—MARGARET McRAE LACKEY.

So many calls are coming for directions for White Cross work that we are again printing on this page these directions. We are most grateful to all the dear women who are doing this much needed work. We shall have a very splendid box to send in the early spring—perhaps in February.

The State Executive Board of the W. M. U. met in the office of the Secretary last Tuesday. Nearly all members were present. It was a most harmonious meeting. Work for the coming year was planned. District meetings will be held in March, at which time we hope to hear from returned missionaries, from our own state president, from Dr. Gunter, and we are trusting from our Miss Leachman. Let the sisters everywhere begin to plan and pray for these District meetings.

One society has arranged to hold their week of prayer programs for December 31, January 6 at night so that the brethren of the church may share the blessings with the women. What a splendid suggestion this is for other societies. The programs are unusually fine and full of information and our brethren need this knowledge as well as do the sisters.

It is a great joy to announce that every one of our aged preachers and widows of those who have gone Home will be remembered this Christmas. So many societies have claimed this privilege this season. More and more our women are learning the lesson of Personal Service which teaches that "In that ye did it unto others, ye did it unto me."

While remembering the aged ministers away from you, beloved, do not forget that family living close by that needs "the touch of a friendly hand." It may not be a call for food or clothing though that is most often the need. It may be hungry hearts of folks that have plenty of this world's goods but have never learned the real meaning of Christmas.

A call has come from a little struggling country church for an organ. A second hand baby organ will be acceptable; any sort of organ that your church has outgrown, and is setting to one side in the dust of the days. If you have such, of if you know of such, please write your Corresponding Secretary, and she will tell you where to place it.

## A MEMORY

On-the same floor, and not far from the office of the W. M. U. Secretary, was the office of a business man. Because of what he meant to us who labored in this office this simple tribute is written; for he has Gone Home now, and we are bereft of a friend.

He was a very quiet, unobtrusive man; noted for his gentleness of manner, but also for his wonderfully optimistic spirit. Every day, and sometimes several times a day, he would pause to speak the word of cheer and encouragement. His interest in our work was genuine. We could talk freely with him about our problems. He always listened attentively and patiently to whatever we had to say; sometimes, but rarely he offered a suggestion or tendered a word of advice and counsel. He had that faith in us that we could work out our own problems, no matter what their nature.

As Senior Deacon in the church where we worship he never failed to remind us on Wednesday that "tonight is prayer meeting." He never failed to be there; and if we were not there he invariably brought us a message well worth while the following morning; for no matter what prayer meeting hour held, he always got a blessing—for himself and others. He had a mind and heart always open to the Word.

He was not a strong man, physically; yet never once have I ever heard him complain; and never once did I ever see him downcast. His faith in God was a sermon preached every day to those with whom he came in contact.

We miss him in the church where every one knew his special seat; on the streets where he hailed in a quiet way so many, many friends; in the sick room where he was always a visitor; and in the home that he made so homelike for his loved ones. But we too miss him in the office building, where his daily work as a business man held him most of the time. His influence was felt throughout the entire building even though he was so gentle, so quiet. It is as if something had crept in and slipped away with an influence that every body felt but scarcely realized that they did until it was gone.

We are so thankful for his life. It was good to come in contact with one who lived so near his Saviour that everybody realized it. He has been called to his Eternal Home, and for him we rejoice. But it will be a long time before the beautiful personality of Mr. P. B. Bridges will pass away. May the young men who came daily under his influence, learn to walk in his footsteps, even as he walked in the steps of his Lord.

## LIST OF HOSPITAL SUPPLIES

### GENERAL DIRECTIONS

1. Draw threads to cut gauze.
2. In making compresses always have selvage or selvage dimensions to the right. It is not necessary to have selvage.
3. Have two people count dressings before packing and be sure in stacking to tie, that the dressings are placed fold to fold.

4. Tag each stack as to number and size and pack in 25-pound paper bags, tie and label. Be sure to leave no ravelings.
5. In shipping line or wrap box in waterproof or heavy glazed paper.

### Gauze Rolls

- (a) To make gauze rolls, size 3 yds. by 1½ inches.
  1. Cut gauze 3 yds. by 6 inches, remove selvage. Turn each end in 1 inch.
  2. Fold cut edges (length) to center, edges almost meeting.
  3. Fold on center lengthwise, which will make material 1½ inches wide and leave no raw edges.
  4. Roll firmly and evenly, turning in last end about an inch, tie with selvage or string.
  5. Place 36 rolls in 25-pound bag and label—36 gauze rolls, 3 yards by 1½ inches.
- (b) To make gauze rolls 3 yards by 2 inches. Follow above directions only cut 3 yards by 8 inches. Roll as above and label—36 rolls 3 yards by 2 inches.
- (c) To make gauze rolls 3 yards by 3 inches. Same as (a) only cut 3 yards by 12 inches. Fold edges to center then through center, which will make 2 inches wide. Label 36 rolls 3 yards by 3 inches wide.
- (d) To make gauze rolls 3 yards by 4 inches. Make as you do (a) and (c) only cut gauze 3 yards by 16 inches. Label package 36 rolls 3 yards by 4 inches.
- (e) To make gauze rolls 3 yards by 6 inches. Make same as (a) only cut gauze 3 yards by 24 inches and label 3 yards by 6 inches and the number (as many as you can get in 25 pound paper bag).

### Gauze Compresses

- (a) To make compresses 3 by 3 inches.
  1. Cut gauze 12 by 12 inches. Always place selvage or length edge to the right in making compresses.
  2. Fold cut edges from top to center. Fold bottom edge to center so edges almost meet.
  3. Fold to center from left edge, edges almost meeting.
  4. Fold along on same center.
  5. Fold along other center, making square 3 by 3 inches. Stack 25 and tie, label 25 compresses 3 by 3 inches. Pack as many sacks as you can in 25 pound bag.
- (b) To make gauze compresses 3 by 5 inches. Make same as (a) only cut gauzes 10 by 12 inches and omit No. 5. Do not fold. Pile 25 in stack and mark 25 compresses 3 by 5 inches.
- (c) To make compresses 3 by 6 inches. Make same as (b) only cut 12 by 12 inches and mark 25 compresses 3 by 6 inches.

### Other Supplies

Sheets and blankets should be for single beds and extra length. Pajamas, light weight and outing should be cut by Red Cross pattern. Buy from any store.

WRAP EACH PACKAGE WELL AND SEND TO MISS M. M. LACKEY, W. M. U. HEAD-QUARTERS, JACKSON, MISSISSIPPI.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Miss Morgan Elected as Junior Intermediate B. Y. P. U. Leader For the State

We are rejoicing this time over the election of Miss Sallie Paine Morgan of Aberdeen to the place of Junior Intermediate B. Y. P. U. Leader of the state. Miss Morgan has been active in the work, having devoted a good deal of time to the state work in Training Schools and in our conventions, and most of our workers know her and therefore she needs no introduction to you, but to those who have not had the pleasure of knowing Miss Morgan you have yet a great treat in store. Miss Morgan will not give all of her time to the work on account of other duties but we are glad to have her as a regular authorized leader of the Junior and Intermediate B. Y. P. U. forces in our state, she will take up her work with us January first.

### The B. Y. P. U. Year Book 1923

The new B. Y. P. U. Year Book for 1923 is just off the press and can be had from the Baptist Sunday School Board, Nashville, Tenn., at the small price of fifty cents. The year book is even neater than the 1922 book was, being printed on light paper making it very convenient to carry in the pocket. The book carries the Daily Bible Readings for the entire year, has the subjects to be discussed in the weekly meetings, pages for the organization of the B. Y. P. U. and extra pages of interesting facts relative to the B. Y. P. U. work. Every B. Y. P. U. member should have one of the year books, and especially if you are an officer or committee chairman or Group Captain. Order them right away. You will be pleased with it, for it will serve you well.

### "The Booster Builder"

The "Booster Builder" is a B. Y. P. U. paper published by the Jonestown B. Y. P. U. co-jointly with the Baptist Churches of Lyon, Lula, Coahoma Birdie, and Jonestown. According to the editor the circulation is less than two million copies weekly. It contains north Coahoma County news and goes into the states of Kentucky, Tennessee, Arkansas, Louisiana and throughout Mississippi. Mr. McCall the happy efficient pastor of these churches is the editor of "Live Wire" publication. The paper carries news items of the work on that field, gives space to what they term "Sunshine Special" the "cheery side" of the paper. It gets its name from the two live energetic groups of the Jonestown B. Y. P. U. the Booster Group and the Builder Group.

### Training School at Picayune and Pine Grove Churches a Great Success

It was the privilege of the State Secretary to spend a week in Pearl River County last week with the two churches, Picayune and Pine Grove. The principal of the school "Industrial" which is right across the road from the Pine Grove church, Mr. B. C. Cox a splendid Christian gentleman, deeply interested in the entire welfare of the community, made it possible every morning from eleven to twelve for all the young people who wanted to take the B. Y. P. U. work to go to the church. There were twenty eight who took advantage of the hour and we studied the B. Y. P. U. Manual together.

They already had a B. Y. P. U. there, but expect now after the study course to make theirs one of the best to be found. Each afternoon the Juniors of Picayune met right after school and studied the Junior manual, then at six the Intermediates met for an hour, the seniors coming at seven for their work which lasted each evening for perhaps an hour.

On Thursday night we enjoyed a weenie roast after the class work, having a big bonfire around which we gathered and sang songs.

The church at Picayune is building a splendid house in which B. Y. P. U. rooms are being supplied which will add to the efficiency of the work very materially. Bro. O. P. Estes is the successful pastor of this splendid church. The young people love him and he is leading them into rich fields of usefulness.

Where in the world are we bound for, COLUMBUS.

Logtown B. Y. P. U. Goes Forward  
Logtown B. Y. P. U. is attracting quite a bit of attention in Hancock County. With more than 50 per cent of the total church membership enlisted. Four full groups of seniors. Working faithfully each week.

A friendly contest. Trying to see what group can make the most efficient record. We also have "two" full groups of juniors who are working hard, looking forward to promotion day.

Our juniors have recently gone out and organized four B. Y. P. U.'s in neighboring churches.

The details of our work will be given the first of the year.

W. A. MURRAY, Reporter.

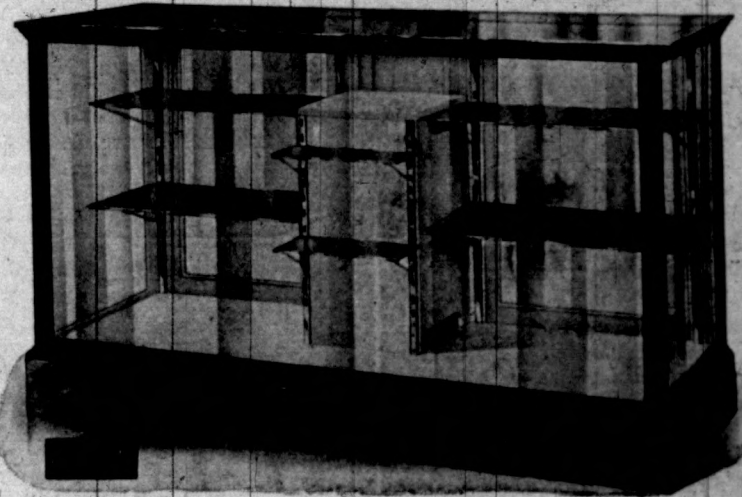
The State Board hopes to secure the services of Dr. J. T. Christian, of Baptist Bible Institute, to write a history of the Baptists of Mississippi. Every Baptist should help him to make it a complete history.

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INCLUDING:

Laymen's Week, January 7-12—Dr. J. T. Henderson, Secretary of the Laymen's Missionary Movement, will speak twice each day.  
Southern Song Leaders' Conference, Jan. 6-12—Prof. E. O. Sellers in charge.  
W. M. U. Week, January 14-19—The W. M. U. Manual and other books will be taught by efficient leaders.  
Sunday School and B. Y. P. U. Conferences will be held under the direction of Mr. J. B. Moseley, Sunday School and B. Y. P. U. Secretary of Louisiana. He will be assisted by a score or more of our best Sunday School and B. Y. P. U. leaders.  
Sunday School Week, January 21-26.  
B. Y. P. U. Week, January 28 to February 2—Usual awards will be given.  
From January 15-19 a series of ten addresses will be delivered by Dr. M. E. Dodd. Those who wish to do a half quarter's work in the regular courses offered in the Baptist Bible Institute and those who desire to pursue investigations in vital and practical subjects will have an opportunity to do so during the Mid-winter School for Baptist Workers. Courses may be selected at pleasure, such as Old Testament History, Prophet and Poets, Old Testament Intensive, Life of Christ, Acts and Epistles, Intensive New Testament, Evangelism, Church Problems, Missions, Christian Doctrines, Religious Education, Christian History, Personal Work, Etc. A helpful series of inspirational addresses will be given.

### THE COST

The railroad fare, plus \$27.00 for the four weeks. This includes board, bed, lights and heat, but does not include linen and bed cover. Each person must therefore bring sheets, pillow cases, towels and one pair of blankets.  
To secure room, write at once to

B. H. DEMENT, President

1220 Washington Ave., New Orleans, La.



## Education Department

D. M. Nelson, Educational Secretary

Mississippi Baptists attempted great things for their colleges at the recent meeting of the State Convention, and what a marvelous way has the Lord showed His approval. News comes that our plan will be used in other States and by other denominations to save their schools. The heroic action of our people is the talk of the country. Listen to what the great Mullins says in the last issue of the Western Recorder:

**MISSISSIPPI SETS THE PACE**  
Pres. E. Y. Mullins, D.D., LL.D.,  
Louisville, Ky.

Your readers will probably be interested in a report of an exceedingly interesting session of the Mississippi Baptist State Convention recently held at Grenada.

It was a centennial celebration of the organization of that body, and as a native of Mississippi I was asked to speak on Christian Education. One of the most interesting sessions of the Association was held on the afternoon of the last day. In fact, in some respects it was an epoch-making meeting. The Mississippi Baptist State Convention voted unanimously to issue \$250,000.00 worth of bonds for the endowment of Mississippi College.

These bonds are to be available at once. I think they have already been over-subscribed by the banks of Mississippi. The Convention proposes to pay off these bonds during a period of years. This itself was a notable step in advance, but the Convention also voted authorizing Blue Mountain College at Blue Mountain, Miss., and the Baptist Woman's College at Hattiesburg, Miss., to use as much as \$10,000 of the funds coming to them out of the \$75,000,000 Campaign for current expenses. This does not take any money from any other object, but simply gives permission to use these amounts if they should be needed.

But the most interesting thing and the most significant thing about this vote was the cause which led to it. It is found that, owing to the educational standards which prevail in the public schools of Mississippi, the graduates of our Baptist schools are not able to secure positions as teachers. The work which was done was practically equivalent to the work required as a condition for such employment, but the standards include equipment and endowment as well as scholastic ability. As the outcome of this, our Mississippi Baptist schools were found to be in a very embarrassing position. How could they appeal to our Baptist young people to attend the Baptist schools if it was a fact that they would not be eligible for teaching positions in the public schools of the State? Of course, it could be argued that the public schools erect standards

which are not legitimate; but that is not the question. It was extremely practical consideration which influenced the action of Mississippi Baptists. They were determined that their schools should be put on their feet and equipped for their work. And this suggests a condition which is very prevalent throughout the South in our Baptist educational work.

It will be recalled at the beginning of the \$75,000,000 Campaign some argued against making education very prominent in the Campaign. They maintained that some other interest would appeal to the imagination and conscience of the denomination more powerfully than education; but surely the Baptists of the South will be awakened by events such as I have described to a realization of the vital place education holds in our unified work. We must reinforce all our schools, including theological seminaries, colleges, academies, etc. There is absolutely no way in which we can carry on all the departments of our Baptist work successfully unless we make our education equal to the best.

I am writing this article because it seems to me throughout the South there is need for a fresh consideration of this whole educational question, and certainly the time has come for us to face the problem of endowing and equipping our schools adequately.

### LYNCHING MUST STOP SAY GEORGIA BAPTISTS

Atlanta, Ga., Dec. 8.—(Special): The Georgia Baptist Convention, in session here this week, adopted by unanimous vote one of the most scathing denunciations of lynching on record and called upon the good citizenship of the country, as represented in the churches, to sound its death knell. Whatever the pretext said the Convention, lynching is murder, barbarous, heathenish and diabolical, a cancer on society, and a disgrace to civilization. Mobs it denounces as a menace to government, society and the church.

The statement was presented by Rev. L. A. Henderson, of Columbus Georgia, as part of the social service report, and is as follows:

"The perpetuity of free institutions is conditioned upon obedience to law and proper respect for constituted authority. The most barbarous, heathenish and unchristian form of lawlessness with which we have to deal is lynching, or mob violence. It is a cancer on our body politic, and a disgrace to our Christian civilization. How any man can muster up enough audacity to claim Christianity and join a mob and as

sist or even approve, the murderously taking away of human life, no matter on what pretense or reason, is incomprehensible and preposterous.

"The Christian church, surely our own, must sound the death knell to anarchy in all its forms; but more especially when a band of men arrogate themselves the right to become government, court, jury, witnesses, and thus proceed to commit murder. It is diabolical. It is hellish. It puts government, society, and the church at the mercy of the hobgoblins of the underworld. We must admit of no exceptions. There are none."

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MATHEW 16:8

We, who claim the church to be a visible, local body only, do not think the New Testament sustains the idea of an invisible church.

Scripture similar to the following leads some to such a conclusion: I Corinthians—12 and 13: "For by one spirit are we all baptized into one body." Being baptized by one spirit we think, refers to the Trinity, of which we are commanded to baptize in the name of Father, Son and Holy Ghost, for without Baptism in name of the Holy Spirit would not be a valid baptism, for there are four necessary things, in constituting a valid baptism—a proper subject, which is a believer; the proper mode, which is a burial; a legal administrator; and "in the name of the Holy Spirit."

Now, let us see if the body, which we are baptized into, is a visible local church, or an invisible body, by referring to the 27th and 28th verses, "Now ye are the body of Christ, and members in particular" and "God hath set some in the church"—first, apostles; secondary, prophets; thirdly, teachers; after that, miracles," and so on.

Now the fact that all denominations have teachers that are authorized teachers by their own churches, is proof of the fact that all believe that the church is as a visible body should authorize one to teach or preach. Now this practice of all churches is unauthorized if this body referred to, is an invisible body, and all people who are converted have a right to teach or preach without a visible church. That being true, the Lord did not intend for the world to be Christianized through, and by a local visible body, or church. Then, let's be consistent, and do away with a visible local church, and look to and believe in an invisible body, or church, for teachers and apostles and prophets. And we do not need a visible church to baptize either, if the commission was not given to the visible church. Now, let's be consistent and do away with the visible local church, and believe in an invisible church, or believe in the local visible church only. For I am sure the Bible does not teach two different kinds of churches. When Paul said, "By one Spirit are we all baptized into one body," he meant some local church, like that at Corinth. In speaking of any local church, when we speak of its membership, we can say, "We are all baptized in the name of the Holy Spirit into his body." And in so doing, we don't have reference to any universal church, for no such thing is known in the New Testament, for we can speak of a local church in its local working capacity, and we can speak of it in a general way.

Suppose we say, in speaking of a cotton gin, in speaking of its local work, we say the gin has ginned 50 bales of cotton. Then suppose we say the cotton gin is a wonderful invention, and will continue so un-

til the end of time, we do not allude to any certain local cotton gin, certifying that such a gin will always exist; but we are speaking of it in a general sense. We use the term "gin" in speaking of it in a general sense, in making a distinction between the cotton gin and other inventions, or we may speak of the jury system, by which men are tried for violations of law, and say of it, in a general way, "That is a grand system, and will be in force, or operation as long as the earth is inhabited by man." Certainly, we don't refer to any particular local jury that will exist always, for no such things exist. Jurors are empaneled and discharged at every court, when it comes to its local, working capacity and no one would understand us in referring to it in a general sense that we aim to convey an idea of any universal jury, but in speaking of the Church which Jesus built in a general sense. Doctors of Divinity are puzzled to know how it could be thus spoken of and not be a universal church.

When the master said, "I will build my church," he referred to a local working church, for no other kind of a church can be found in the New Testament. And Jesus built the pattern church, and all New Testament churches, must be like the one He built, and when He said, "The gates of Hell shall not prevail against it," he did not aim to convey the idea of a universal church, but said, "my church" to make a distinction between His church and other assemblies, with a view of conveying the idea that He would always have a faithful few in every age of the world that would contend earnestly for the faith once delivered to the Saints. But the objector says that if we take history we cannot thereby trace any scriptural church back to Christ, its founder. Now we will take the question—"Should we depend on history, or the Bible?" We think we should depend on the Bible, and not history, from the fact that the Bible is inspired and history is not. Historians wrote such things as they knew, and not being inspired, there was much that passed in ways of worship during the dark ages, that historians never knew, owing to a heavy hand of persecution; but not so in writing the Bible; men wrote as they were inspired. Therefore they wrote the mind, and will of the Lord, and we can safely depend on the word of God, and the Master said, "The gates of Hell shall not prevail against it." Therefore, she has continued in every age of the world. Also when he gave the commission, was it given to the apostles, as preachers, or did he give it to the church? He evidently gave it to the church, for Paul in his letter to the church, at Corinth, said, "Remember me in all things and keep the ordinances, as I have delivered them unto you", showing concisely that they were given to the church. Now, what are the ordinances? Baptism and the Lord's supper are the ordinances. I insist in the foregoing scripture we have sufficient proof that they were given to the church. Therefore, they are to be observed

by the church and not by preachers independent of the church.

Now, where did the church get her authority to observe the Ordinances, to be sure the commission was given her, and when the commission was given to the church, it was given with a promise that He would be with her all the way, for He said to her, "Go teach all nations, baptizing them in the name of Father, Son and Holy Ghost, and lo, I am with you to the end of the world." I insist there has been a continuation of the church, in every age of the world, or He could not be with her all the way, if she has ever failed to exist in any age of the world.

Now, dear reader, shall we be influenced by uninspired historians to disbelieve what the Master has said; or shall we be influenced by the inspired word of God, and believe that the church has continued all the way?

R. A. BREKENRIDGE.

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## DISTINGUISHING FEATURES OF THE BAPTIST BIBLE INSTITUTE

President DeMent has recently caused to be held what he is pleased to call the annual meeting of the official family of the Baptist Bible Institute. On these occasions the president calls the local Board of Directors, the business manager with his entire staff, the institute physicians, and the nurse, together with all the teachers, into a meeting in which the entire evening is spent in a frank exchange of confidences, of mutually helpful counsels, of free brotherly expression of opinion upon all phases of the work of the Institute. In these meetings each becomes acquainted with the other one, with his work, his aims, his problems.

At the recent meeting someone spoke of a certain phase of the work here as being the thing which distinguishes this institution from others of its character. Later discussion developed the fact that we have several distinctive things in this school; and this reporter is wondering whether this annual meeting of the Official Family of the Institute is not one of them. He is at least persuaded that this annual meeting is a very fine feature of the Institute life.

Another characteristic feature here is the faculty prayer meeting. It meets at eight o'clock on the morning of every school day in the week. The teachers meet with the president in the faculty room and pray until time to begin teaching. The program is very simple. The president names the special object of prayer for the morning, every one else feeling perfectly free to present any special object he may choose, and then these servants of the Lord pray. On one hand of the president or on the other, as he designates, they begin and, one after another lead in prayer until all have led. The president then dismisses the meeting. What do they pray for? Most earnestly of course, they pray for the great institution of which they are a part, for the young men and women who are here receiving training for work in the kingdom of our Lord.

There is no other city in the South which affords the opportunity for practice of the knowledge which the students here acquire of the mission task. This city is a tremendous foreign mission field and the Baptist Bible Institute is making a distinct contribution to the culture of this field. On stated evenings of each week bands of workers in the city hold open air meetings and visit penal institutions of the city. The writer has recently had the privilege of preaching in the workhouse and in the parish prison here. In one of these meetings there were eighteen professions of faith, in the other, seventeen, as a result of the services. In these street meetings the gospel is preached to policemen who never hear it anywhere else. Lost men and women who are so wretched that they would not think of entering a church hear good news of one who offered

as a proof of His Deity the fact that, under His ministry, "The poor have the gospel preached unto them." Often also unbelievers of a highly intelligent quality are reached with the gospel in these meetings.

But someone will say, "Are not those meetings primarily for the purpose of giving the boys practice at the work of preaching? Aren't those just occasions upon which the boy preachers learn how? The answer is, no, decidedly. We confess that we have some young preachers come here who do not know how to preach very well. There are many of them who know very little else than the plan of salvation. They do know their Savior and they can, in a simple way, introduce Him to lost men. Do you think Roman Catholic New Orleans has need of this simple gospel? It is the power of God unto salvation unto the people of New Orleans who believe it. And they are believing it at the hands of men from this school who preach it to them.

REPORTER.

### Clara Meeting

On the third Brother Byrd, our Sunday School man came to us for a five day meeting, at Clara. We could not be with him in the Sunday services as we have every Sunday in Waynesboro and give Clara two afternoon appointments. The house was full at eleven each morning and overflowed at the evening services. We longed for a place to seat the anxious waiting crowds.

Brother Byrd presents the way of salvation so plainly it is difficult for any one to be mistaken as to his state whether he be lost or saved. He certainly will not shake the faith of one of God's children, but will strengthen him. He makes the distinction between salvation and works, life and fruitage so very marked that no one should ever be confused.

The meeting resulted in eleven for baptism, twelve by letter and under watchcare, and there was no way of telling the number who were really saved as many from other denominations made profession of faith who already were members of churches.

If the Baptists of Mississippi could spare him from the Sunday School work and put him in the field as an evangelist we think it would be a forward step. We know of no man we prefer to our own J. E. Byrd in evangelical meetings. To our sorrow it is that we cannot have him a month in our county for such services.

Time alone can tell his worth in the five days with us at Clara.

PASTOR.

One little lady lately bereaved of her loved one said to her pastor the other day. Pastor I have not signed up my card yet but of course I want to give my "tenth" whatever that may be. It is great to take God at His word. Every promise 100 per cent face value. Suppose you do the same fellow-member.

### Hyland

Junior B. Y. P. U. of the Highland Baptist Church is doing a splendid work. Mrs. A. M. Black is our leader. We all love her very much, she is so beautiful.

Officers: President, Jessie Mae Stuckey; Vice-President, Hazel Yarbrough; Secretary, Beryl Black; Corresponding Secretary, Marguaritte Stone; Treasurer, Carlton Dyess.

Shubuta, Miss., Dec. 12, 1922

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## East Mississippi Department

By R. L. Breland

### Board Meeting

The Executive Board of the Neshoba Association will meet with Linwood church, one and one-half miles west of McDonald, on the G. M. and N. railroad, 1:30 p. m. Saturday, December 29, 1922, and continue through Sunday. The following program is announced:

Saturday, December 29—1:30 p. m.  
1. Devotional—Eld. F. M. Breland.

2. Board meeting.

3. Address by Mr. W. N. McLemore.

4. Adjourn.

6:30 P. M.—

1. Devotional—Eld. W. W. Spears

2. Sermon—Eld. John W. Jones.

Sunday—9:45 A. M.

1. Devotional—Eld. Hughston Johnson.

2. Address on today's S. S. Lesson—Eld. J. A. Gardner.

3. Our Denominational Program for Mississippi—R. L. Breland.

4. Sermon, The Baptist Call—Dr. P. I. Lipsey, Editor Baptist Record.

Noon—

Sunday—1:15 P. M.

1. Devotional—Eld. Jas. W. Jones.

2. Address, Our Denominational Literature—Dr. P. I. Lipsey, Editor.

3. What shall Neshoba Baptists Attempt for the Lord—Round Table talk by Eld. W. Rufus Beckett.

4. Adjourn finally.

### Notes and Comments

No retrenchment was the slogan of the State Board meeting.

If we have faith in God and the future we must go forward.

Elders W. L. Grafton and C. W. Barnes of Noxapater, Miss., have one open Sunday that they can give to near by churches. Confer with them if in need of a pastor.

I would like to see a revival of the dormant Mississippi Baptist Historical Society. A great deal of very valuable Baptist History is being lost because of no systematic effort being made to collect and preserve it. Who and where shall we begin?

The work at Louisville is progressing nicely under the leadership of the efficient pastor, Eld L. A. Moore. Every department of the work is receiving due consideration and coming along with good results.

Pastor S. W. Rogers is to remain at Noxapater for another year and will serve Shuqulak for half-time. He has bought a new car and will go through the country most of the time. The devil tried to move him but grit and grace made him fail.

### NEW ADDITION TO FORCES OF FOREIGN MISSION BOARD

At the annual meeting of the Foreign Mission Board in October, Rev. J. Marcus Kester, pastor of the First Baptist Church, Shelby, N. C., was invited by the Board to join the home forces in taking care of the great enterprises with which the Board is charged.

His duties will include strengthening of the mission study work of the Foreign Mission Board, and a closer personal contact as a representative of the Board with volunteers for foreign mission work and candidates for foreign mission appointment. One of his efforts will be to develop among the men of our churches a well-organized, comprehensive, and practical mission study work comparable to that which is being conducted by the women.

Brother Kester was born in 1887. He is a graduate of Mars Hill College, Wake Forest College and of Newton Theological Seminary. While a student in Newton, he took some special work in Harvard University, and upon his graduation from Newton in 1915 was given a Fellowship from Newton to study abroad for one year. The fall of 1915 was spent in Glasgow, Scotland in taking special work under Prof. Milligan, and Prof. Simpson and others in the United Free Church College. The winter term was spent in Oxford, England, taking special work under Prof. W. A. Sanday, Prof. W. Selbie and others.

He has been evangelist under the Home Board and held pastorates, Raleigh, Wilson, and Shelby, N. C.

Miss Mary Hunter has since the retirement of Brother Frank Purser, carried the larger burden of the Literature and Educational Department of the Board, and she has done this with rare faithfulness. This department of the work has been maintained at a high degree of usefulness by Miss Hunter to whom all who are the friends of Foreign Missions are indebted.

Coffeeville, Miss.

We have just closed our meeting here in which ten additions were added to the church, six by baptism, and four by letter and the church was greatly revived. At the close of the meeting we organized a B. Y. P. U.. The preaching was done by our pastor, Bro. B. C. Cook. Bro. Cook is an able preacher and he can deliver the goods. We are very proud of Brother Cook. No greater preacher ever lived and he is a man that lives to what he preaches seven days in the week. He has given us a clearer vision of things and has opened the way to where we can see further towards our duty in carrying the gospel of Jesus Christ to the lost of this world. May God bless him in his work here, that the unsaved may be saved and that this church may be stirred to see its duty to the young people as it has never been before.

R. A. KYLE.

### IN HIS NEW FIELD T. J. Moore

The new field includes Anding, Eden, Tchula and Sidon, and we live at Eden. All these churches are on the Yazoo and Miss. Valley railroad.

The plucky little church at Eden has recently bought a pastor's home, and on the first day of December the pastor and his family were given a hearty welcome into the home.

Every kindness possible is being shown us. With the wagons and ample help furnished within one hour's time our household goods were carefully removed from the car into the home. Already a committee had furnished the pantry with groceries to start us off well. Eden people are very much like one big family and already we feel like we are a part of the family.

I have in a way, been serving these churches, except Anding, since last May, giving the half of my time not taken by Magee to them.

I have never pastored churches that respond more heartily to leadership than do these. They are all on the budget system, and meet their obligations by the month. Their congregations are constantly increasing and frequent additions to their membership.

The Tchula church has a building enterprise on and there is now a good prospect for the rebuilding of a good house of worship soon. The only place for them to worship now is in the city hall.

I am delighted with my new field and ask your readers to pray God's blessings upon this field so full of promise.

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STATEMENT OF BANK OF MORTON, AS OF DECEMBER 1, 1922

Loans and Discounts	\$187,060.00
Bonds and Securities	66,000.00
Guaranty Fund	2,000.00
Real Estate	1,800.00
Cash and Exchange	84,300.00
Capital Surplus and Profits	\$ 46,200.00
Deposits	303,035.00

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## Some Meetings

Osyka

In the recent write up of the history of the Osyka Baptist Church over the signatures of Brethren B. F. Owen and J. S. Varnado, a discrepancy occurs, which if not corrected would do a serious injustice to our former pastor Rev. W. F. Hutson, and I believe that when their attention is called to it, these brothers will readily acquiesce in the correction.

Our church building was burned while Bro. Hutson was our pastor. Under his leadership we decided to build a brick building. First, a concrete foundation was built, then we had to rest for a while because the funds were out, but Bro. Hutson kept busy getting subscriptions and keeping the building of the new church ever before us. One good brother, the lamented Bro. Funchess paid \$500.00—others paid as they were able so the work progressed. Bro. Hutson had worked for the Fernwood Lumber Company for a long time, while they were of another denomination, they believed in brother Hutson, so when he went to them for a contribution they gave him \$250.00 besides making a low price on the lumber we bought, then Bro. Hutson went to Brookhaven and bought the brick at a low price for the times and the walls went up, the roof was put on and the flooring was in the building and ready to be put down. In the meantime the good sisters had been busy raising money to put the seats in and they had \$1200.00 or \$1500.00 on hand to purchase the seats with.

About this time the time came to call a pastor for another year. Bro. Hutson feeling that he could do better work elsewhere asked us not to consider him in making the call, notwithstanding this, we went ahead and called him for another year, unanimously, and we all felt sad when he did not accept.

The good ladies of the church put in a Memorial window for him, so as long as the building stands we will be reminded of him who did so much toward the erection of our church home.

Faternally yours,

W. S. TATE.

### SOUTH CALLED TO ANTI-LYNCHING WAR

Atlanta, Ga., Dec. 7: (Special)—A movement to enlist the 250,000 organized women of the Southern Methodist Church in a determined and systematic campaign for the suppression of lynching was launched here this week. A large group of representative women from thirteen States, all of them officials of the Woman's Missionary Council or Conference Social Service Superintendents, met at the call of the Race Relations Commission of the Council, spent three days in conference, and at the conclusion is-

sued a vigorous address to the public relative to the lynching evil, calling upon the authorities of the several states and counties for its complete suppression and upon the citizens, the pulpit and the press for their united support to this end. The defeat of the Dyer Anti-Lynching Bill was used to give point to their utterance.

They further pledged themselves individually and in an official capacity as representing the social service leadership of the organized Methodist women, to a persistent campaign for adequate state laws and for law enforcement. Details of the plan are already being worked out.

The statement follows, together with the names of the women signers:

"Whereas, the defeat of the Dyer-anti-lynching bill, which provided for the federal control of lynching has thrown the whole responsibility back upon each state for removing this hideous crime; therefore,

"Be it resolved, that we, the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, the conference social service superintendents and other officers in conference in Atlanta, Ga., December 4-6, 1922, do now demand of the authorities of the several states that they make good their claim proving their competency to abolish mob violence and lynching.

"That we assume our responsibility as citizens for the protection of human life and hereby call upon all the people of all the states, upon the pulpit and upon the press to join in an insistent and persistent agitation against this barbarous practice.

"That we formulate plans for an organized movement in behalf of adequate state laws and law enforcement.

Mrs. Luke Johnson, Georgia.  
Mrs. L. P. Smith, Texas.  
Miss Estelle Haskin, Tenn.  
Mrs. W. A. Newell, N. Carolina.  
Mrs. A. B. Smith, Tenn.  
Mrs. W. J. Piggott, Kentucky.  
Mrs. L. W. Alford, Mississippi.  
Mrs. L. S. Arrington, Georgia.  
Mrs. T. A. Bennington, W. Va.  
Mrs. Harvey Boney, N. Carolina.  
Mrs. T. J. Copeland, Maryland.  
Mrs. W. T. Cunningham, La.  
Mrs. Frank Eanes, Florida.  
Mrs. T. M. Francis, Alabama.  
Mrs. Chas. W. Griffin, Georgia.  
Mrs. S. W. Henry, So. Carolina.  
Mrs. R. L. Keaton, So. Carolina.  
Mrs. T. G. Lowry, Tennessee.  
Mrs. R. P. Moody, Kentucky.  
Mrs. W. L. Morrison, Tenn.  
Mrs. W. V. Pittman, Miss.  
Mrs. R. H. Potts, Virginia.  
Mrs. J. C. Rawlings, Kentucky.  
Mrs. Oscar Rienhart, Alabama.  
Mrs. F. L. Siler, No. Carolina.  
Mrs. W. A. Albright, Georgia.  
Miss Mary DeBardeleben, Okla.  
Mrs. J. N. McEachern, Georgia.  
Mrs. R. H. Wynn, Louisiana.  
Mrs. Geo. Matthews, Georgia.  
Mrs. E. B. Chappell, Tenn.

## THE ARKANSAS CONVENTION

By W. E. Fendley

The Arkansas Convention that has just closed was held in the Second Baptist Church in the city of Little Rock. The former officers of the Convention were re-elected without opposition. About 800 messengers were present.

The reports that were read before the body were of the most optimistic type, in fact the people who compose this body are all optimists and believe in doing things is the reason we have succeeded so well along with the fact that we claim to have two of the best secretaries in the world.

The convention was noted for its progressive spirit and fellowship among the brethren. This was our first time to visit this body in session, so we did not attempt to tell them how things should be done, but kept our seat and watched the good work go on. Sometimes it reminded one of an old time Methodist Camp Meeting and again it resembled a pitched battle with right and left flanking, sharp-shooting and other kinds of warfare, but each time ended up some distance from where they began in the finest feeling of brotherly love that we have ever seen.

Many forward steps were taken along many lines of which we have space to mention only a few: The ones of greatest interest were the instructions given the State Executive Committee to put another B. Y. P. U., and Sunday School expert in the field, the re-establishing the Winter Bible Schools and the paying of special attention to the County sites in the way of Church Building etc. Mountain Home school was raised to a Junior College, and the other Mountain schools to standardized High Schools. This was very important, and gives Arkansas Baptist two Junior Colleges which will make healthful feeders to Ouachita, which is rated as one of the best colleges in the South, which fact is sufficiently proven by the material she is turning out.

More than 13,000 have been added to the churches during the past year, about 8,000 of this number being by baptism. We now have more than 145,000 members in the State which put Baptist about 20,000 stronger than the next biggest denomination in the State.

Dr. Rodgers, Secretary of the 75,000,000 Fund reported more than \$300,000 raised during the past year, and that the Board had paid all running expenses and also \$80,000 on the debt incurred in the purchasing of the Davis Hospital at Pine Bluff and the building of two dormitories, one at Ouachita and the other at Conway. The Baptist Hospital at Little Rock reported encouraging progress on the new building that will give us 300 extra beds when finished. This hospital declared a dividend of more than \$8,000 above running expenses, they also spent \$3,500 on charity patients.

Arkansas Baptists are realizing that they have come into their day, and are fully awake to its advan-

## IN MEMORIAM

Sister Allen Barker

After a brief illness our beloved sister Barker slipped away on December 6. Her nine years of happy married life and devotion to her Savior whom she surrendered to when she was only a girl, backed by the promises of God is now our consolation. She leaves a husband and one child and a host of other relatives and friends to mourn her going. May the loved ones be comforted with the fact that she is at home with Jesus and one day we shall meet again.

J. C. PARKER, Pastor.

Mrs. Lucy Mathews

Daughter of John W. and Malinda Pierce, born in 1840; married to Capt. Elijah Slay who was killed in the battle of Manassa. To this union two children were born, a daughter who died in infancy and Elijah, Jr., who died Feb. 11, 1899.

Married the second time to Arthur Mathews. To this union six children were born, three boys and three girls, one girl, Leila, who died at the age of five. These with five step children constituted her immediate family. She has two brothers and two sisters still living. She has eighteen grand-children and two great grand children. Age 82 years one month and twelve days. She died December 5, 1922. She was a member of Pilgrim's Rest Church at the time of her death.

R. W. BRYANT, her Pastor.

tages. The landmark movement that has wrought so much evil, in the State is rapidly passing away and the people are getting together in a great way.

Morrilton, Ark.

Young Lady—"Were you pleased with the new school, little boy?"

Little Boy—"Naw! Dey made me wash me face (an' when I went home de dorg bit me, 'cause he didn't know me."—The Antidote (Peekskill).

A village newspaper contains this reference to the local hospital achievements: "Our esteemed fellow citizen Abner Brown will go to the hospital tomorrow to be operated on for appendicitis. He will leave a wife and two children."—Christian Register.

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# MY WORK FOR ANOTHER YEAR

By J. A. Lee

You will please allow me space for a few lines that I may say something about my work for another year.

I have been called to, and have accepted the same work for another year, i. e., giving half time to Lambert and the other to Tutwiler and will live in Tutwiler for another year.

Some of my readers may wonder, why this move? Just this, when the call was made last year it was agreed that we would live in Lambert the first year and if the churches continued to co-operate and I was called we would live in Tutwiler. So we are already on the field and very nicely located and well pleased with the outlook.

We enjoyed the year at Lambert, for we were also comfortably situated up there and every one treated us just as nicely as possible and hated very much to have us move away, so much so that if they had been able they would have called for full time and had us stay with them.

The Tutwiler church was just as glad to receive us and have us live in the town as Lambert was loath to give us up and we very much appreciate the friendship and love of the good people of these two towns.

I have never been treated more kindly in any former field that I have been in than this. One year ago when we arrived in Lambert

the church and townsmen received us open-heartedly and gave us a real good pounding and showed their love and esteem the whole year through. They have paid some on their seventy-five million campaign pledges and also quite a lot on the heavy church debt that is such a burden to them and will close the year with a clean slate on pastor's salary.

We arrived in Tutwiler with the last load of our goods on Thanksgiving day and the church gave us a hearty welcome and also one of the greatest poundings we ever had. Tutwiler has no debt and has given something over three hundred dollars on the seventy-five million campaign and has already closed the year with a clean slate on pastor's salary.

I organized a church at Walnut school, nine miles northwest of Tutwiler and will give this new mission an afternoon service and hope to make it a real helpful work before the year closes.

I am well pleased with my work and the outlook is hopeful and I ask the prayers of the brethren throughout the state, and we give all the glory and honor to our Master, who deserves it all and more.

P. S.—I will ask all my friends to please address me at Tutwiler, Miss., Box 91.

Teacher (talking to class): "What does the word 'sketch' mean?"

No reply, so she explained as follows: "The word 'sketch' means to draw."

Then she asked one of her pupils: "Now give me a sentence with the word 'sketch'."

"I put my gingham dress in the wash and it 'sketched up.'"—Greensboro News.

A little girl was talking to her friend and her English was not very good so the friend said: "Where is your grammar, my child?" "Home with grandpa," the little girl replied.

"How old are you?" asked the judge.

"Dunno," was the surly reply.

"When were you born?"

"What's de use of tellin' yer? You ain't goin' t' gimme a birthday present, are yer?"

Four-year-old Arthur (dreamily): "Mother, am I married?"

Mother (astonished): "You, son, why do you ask such a question?"

Arthur (more dreamily): "Well, you baptized me and I did not know anything about it and I thought you might have married me when I did not know anything about it."

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# OUR 1923 PROGRAM

Convention Board Launches Sweeping Plans  
for the Coming Year

**All Energies Towards the 75 Million Campaign**

## Report of Committee on 75 Million Campaign

Your committee on the 75-Million Campaign recognizes the very great importance of a vigorous and thorough 1923 Campaign and beg leave to recommend the following:

1. That we press with the utmost vigor the plan of associational organization.

2. That January, February and March be designated for such general preparation work as may be deemed advisable and the spring Campaign closed with a state-wide collection effort, seeking to reach every church in Mississippi during April.

3. That the Convention Board through its office force and the Executive Committee of the several associations secure the approval of the pastors and where possible their cooperation for the holding of a campaign rally of all-day service in every church in Mississippi at the time of their regular service during the month of April.

4. That this office secure as many pastors and laymen as are willing to give their service for one or more Sundays during the month of April and such other time as they might be needed during the year for presenting the Campaign and that the forces and every agency of the Board be expected to give their entire time to this particular Campaign during this month.

5. That, recognizing the magnitude of the task before us, we recommend that Brother N. T. Tull be given special charge of this phase of the work, under the immediate direction of the Corresponding Secretary.

6. That a Campaign similar to the one outline above, be inaugurated for the late summer months heading up in a general state-wide collection effort in October. We further recommend that in each revival meeting held in the State this year that Pastor or the Evangelist preach at least one sermon on the general objects and issues of the Campaign.

Respectfully submitted,

J. P. WILLIAMS  
M. P. L. LOVE  
J. W. LEE  
H. L. MARTIN  
J. W. QUIN  
G. C. HODGE  
A. S. JOHNSTON  
E. T. MOBBERLY  
J. C. RIMES

Committee.



n